Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

MR. BRIGGS' ADDRESS.

It is not often we have an opportunity to read a better 'Address to the Society,' than that of Mr. Briggs' of Lexington, delivered at the ordination of Mr. Thompson at Natick. We subjoin a few passages, which deserve the attention of our readers.

The obligations of a minister and people are reciprocal. If it is his duty to appear every Sunday in the pulpit, it is theirs to appear as often in the pews.

'Let no trivial considerations, I entreat you, detain you at home on the sabbath, and deprive you of the inestimable blessings of religious instruction. Let nothing, whether it be the heat of summer, or the cold and snows of winter, whether pride in dress, or indolence and sloth, let nothing, I say, which would not prevent you from going abroad on secular pursuits, for gain or pleasure, or to provide for the dispensable wants of the perishable part of your nature, prevent you from going to the house of God, to attend to the wants of your immortal souls.'

But it is not enough to go to church.—Every one has a duty to perform there. The benefits of public worship will be greater or less, according to the dispositions and efforts of those who engage in it.

'The instructions of the sanctuary will profit you but little, unless you attend to them with seriousness and candor, and with a deep and solemn sense of their importance. If, whilst your bodies are here, your minds are far away upon the things of earth and time, upon your farms or your merchandize; or if you attend here with a spirit of cavilling, or of cold and heartless criticism, those unholy fires which are not unfrequently lighted around the altars of our religion; if, I say, you thus attend, the great objects of Christian worship will be utterly defeated, and the voice that calls you to repentance and a holy life, may call to you in vain.'

It is alike the duty and interest of a religious society to allow its minister to express his opinions fully and without reserve. No shackles should be put on him. Mr. Briggs' remarks on this topic are excellent.

'I do not say that subjects of controversy should be the burden of his preaching, or that they should often be brought before his hearers. But I do say, that he should feel under no restraint in discussing any of the doctrines of revelation. How unhappy must be the condition of that minister, who having never taught his people what to believe, finds them divided in their sentiments; and in his preaching satisfies neither them nor his own conscience. Feeling, perhaps, the importance of those doctrines upon which he is silent; desirous that what he considers the truth should prevail, and yet fearing to raise his voice in her cause; keeping back some of his opinions, lest he should give offence to a part of his hearers, and at the same time giving offence to others by this very concealment; he is in a situation very unfavorable to the growth of mind or to growth in grace. I am at a loss to know how a minister of the gospel, with the common sensibilities of our nature, with that deep religious principle and sincerity of heart, which characterize every faithful servant of Christ, I say I am utterly at a loss to know how he can continue in such a situation, and live in such miserable bondage. To me almost any situation would be preferable. Remove me from the society of my fellow beings, and with the testimony of a good conscience, I might not be very unhappy. Nay, immure me in the deepest cell of a prison; shut out from me the common objects of life, the common air and the common light of heaven, and put a chain on every limb; still, my mind would be free, and my heart unshackled, and I might enjoy that liberty wherewith Christ has made us free. But place me in a situation like the one just described, where I should offend my people, offend my conscience, and offend my God, and, with the free use of my limbs, and in the exercise of all the rights and privileges of a free citizen in a free land, I should still be in servitude, in a state of mental and moral bondage. Into such a bondage God grant that your clergyman may never, by your conduct, be under the slightest temptation of falling. I hope and trust, for your sake as well as his, that you will never be disposed to lay him under any painful restraints in the disclosure of his religious sentiments.'

If a man is worthy of the ministerial office, he has a right to expect, and his people, if wise and just, will show him, marks of respectful and affectionate regard. Without this he can be neither happy nor useful.

'It will be the part of wisdom, as well as of duty, to do all in your power to make his situation comfortable and pleasant; for he will by that means be the more useful to you. If there be a single impediment to his usefulness, a single care or anxiety that weighs upon his spirits, and you have it in your power to alleviate or remove it, and yet leave him to struggle on unaided and alone, believe me, you will be by far the greatest sufferers; for you will suffer in a spiritual point of view.—And that you may at all times the better know his peculiar situation, his wants, cares, and trials, cultivate habits of familiarity with him. The more you are acquainted with him, and know of his duties, the more arduous you will find them; and consequently you will be disposed to make every due allowance for his unavoidable deficiencies. You will exercise towards him more charity and more sympathy.'

We have next some observations on the manner in which a minister's pastoral visits and his reputation should be regarded by the people of his charge.

'You will be desirous that his visits among you should be frequent. But when you reflect that the whole society have claims upon his time and attentions, and call to mind the multiplicity of his other duties, you need not doubt his friendship for you, and you ought not to harbor a prejudice against him, if you do not see him in your families so often as you could wish. If you are persuaded that he has that general regard for you all, which a clergyman ought to have for his people; if he visits you in seasons of trial and affliction, when his services are particularly needed; and at other times as often as he can, consistently with his more indispensable duties; do not complain. Be not so selfish as to wish for more of his society, when it might be at the expense of his usefulness, and of the highest good of your community.

'Be tender of his reputation; and never suffer yourselves or others to speak evil of him, or cast reflections upon him as a minister, or as a man.—I cannot believe that he will ever so far depart from duty as justly to forfeit your esteem and confidence. You will, I trust, always put the most favorable construction upon his conduct, view his imperfections with great lenity, and throw over them the broad mantle of Christian charity, that charity which suffereth long, and is kind, and thinketh no evil. If he should ever forfeit his ministerial character, we ask no favor for him. Dismiss him at once. And if you should ever so far forget your duty towards him as to neglect his instructions, or show indifference to them, to treat him with coldness, or to withdraw from him that respect and attention which are his due; he would, with a mingled feeling of grief and pity, I will not say, break the tender ties which bind a faithful clergyman to a worthy people, for they will have been already broken;—he would leave you, and go among those who would better appreciate his merits, show him kindness, and rejoice in the light of his instructions.'

How others may be affected by such language as the following, respecting the relation of minister and people, we know not; but for ourselves we cannot read it without strong emotion.

'Reflect, my friends, upon the interesting relation in which he now stands to you. Your offspring he will here consecrate to the Father of our spirits. Here he will break to you the bread of life, dispense the offers of salvation, and beseech you, in Christ's stead, to be reconciled to God. In your prosperity, he will rejoice with you. And in adversity, he will be with you to impart his sympathy, and to raise your thoughts above the darkness that surrounds you. Yes;—when the tenderest relations of life are severed, when death has laid his cold hand on an object most dear to your souls, and there is a painful void in your bosoms which the world cannot fill;—in seasons like this, he will feel with you and for you. His voice will calm the troubled spirit, and console the broken heart. He will direct your views beyond the wastes of mortality and the ravages of the tomb, to a brighter, happier world, where all tears will be wiped away, where sorrow and death can never enter, and where friends will meet, to part no more.—In the chamber of sickness, too, when your wasted strength and the countenances of your friends admonish you of your approaching dissolution, and the realities of eternity seem near; in that dark and trying hour, many of you will feel the friendly pressure of his hand, and see over you his anxious and affectionate countenance. He will then be with you to dispel your needless fears, to animate your Christian hopes, to prepare you for the last conflicts of nature, and smooth your passage to the grave.—And over your lifeless forms, his prayers will ascend to the God of all grace and consolation, in behalf of the weeping friends you will leave behind you; and he will follow you as a mourner, as a sincere mourner, to that narrow house appointed for all the living.'

SUNDAY SCHOOLS.

The number of the Christian Teacher's Manual for March, contains the following excellent remarks on the effect of Sunday schools upon the instructers.

'Sunday schools are considered by some only as beneficial to children. This is a very erroneous view. Their prominent and direct object is doubtless the religious improvement of the young. But they are indirectly of immense advantage to instructers, and this is a very large item in the sum of their blessings. We know of no situation more calculated to warm the heart, than that of a Sunday school teacher. It is full of reproach against sin and thoughtlessness, it constantly calls for solemn thoughts and serious reflections, and has a mighty effect to fix the attention on everlasting realities. Childhood is ever improving to the observer of it, but it is teeming with holy instruction in its devotional hours. Undisturbed and unobscured by controversies and dogmas, Christianity, in the artlessness and simplicity of infancy, moves with native grace, shines with celestial light, and has a spirituality and clearness which comes from a purer and better world. Nor is the effect of his office only of a moral kind to the teacher. It invigorates his intellectual powers. It requires a nice analysis of the grandest topics, that they may be resolved into their simplest elements. It enjoins minute attention to the works of Creation, the moral government of God, and the condition of man. It calls for deep meditation on the character of the Father, and a thorough investigation and understanding of the precepts and example of Christ. Finally, it demands a wise study and examination of the human soul, especially in its earliest operations, to see what propensities are to be checked, what powers to be strengthened, what affections to be cultivated, what tastes to be gratified; we do not exaggerate,—to instruct rightly requires mighty exertion of the mind. This is not the view generally taken of education, we know. But on this subject, the world has much to learn. Parents and teachers are as yet, comparatively speaking, ignorant of the magnitude of their obligations. There is a philosophy in children which needs much labor for its comprehension, and to which mechanical systems and arbitrary rules will not apply. Now if such are the requisitions needed in instructers, surely the immense advantage which falls to the lot of those who are faithful, is too obvious to be mistaken. But this great good will not come unsought. It must be labored for. There must be diligent search, and unwearied toil, on the part of him who would gather such fruit.'

In reply to the question how effective and judicious instructers can be obtained, the writer proceeds to say,—

'We answer, constantly set forth the utility of Sunday schools; earnestly enjoin upon men the duty of becoming teachers; point out the benefits which arise from the office of instruction; tell them society has a claim, God has given a command, and that the one *must* be answered, the other obeyed.

'Go to the young man, and tell him, for it is true, that the pleasure of the ball room is insipid when compared with that of the school room; that the feverish excitement of conviviality is nothing to the healthy excitement, which preparing childhood for usefulness and heaven affords. Tell him that the flush of dissipation, the pursuit of wealth, or the world's honors, are poor and worthless, and that the rewards of benevolence are peaceful and enduring. Tell him that Jesus loved little children, and reverenced their innocence when he said, "Of such is the kingdom of Heaven," and bid him if he would do his duty, and loves the praise of God more than the praise of men, go and become wise, and holy, and teach his younger brethren to do so too.

'Address moreover the young woman; say to her that the highest benevolence is that which bestows time, exertion, and talent, in instructing ignorance and reforming vice. Tell her that she owes a vast obligation to Christianity, for it has rescued her from wretched bondage; and bid her show her gratitude by making the coming generation, of her own sex, worthy the high place society allows them. Prove to her, how the welfare of man depends on maternal judgment, knowledge, and tenderness. Bid her fix her high ambition on being wise and good, and making others so. Say to her, if a single life be her lot, if she would not be a poor, idle, fretful trial to others, she must cultivate her mind and acquire habits of rational charity. In one word, preach to mankind this great truth, that the improvement of themselves and their race, is the object of existence; and that Sabbath schools are among the means of accomplishing it.'

ORIGINAL MISCELLANY.

BURMAN PREJUDICES.

Wherever the Christian Religion prevails, in any degree of purity, it puts an end to those cruel rites and superstitious observances and requirements, which are common, in a greater or less degree, to all heathen countries. And from this fact we derive one of the most satisfactory arguments for the divine origin and authority of Christianity.

In the following paragraph from Crawford's Embassy, we have a view of some of the evils of heathenism. And yet, the privations and sufferings occasioned by the superstitions named in this paragraph are not to be compared to many, to which the natives of various countries are subjected.

'A strong prejudice appears to run amongst the Burmans, not only against all deformities, but against those laboring under incurable dieases, and even against such as have been accidentally mutilated. There is an indescribable mixture of caprice, folly and inhumanity in the different modes in which this is evinced. One who has lost the sight of both eyes is forbidden to enter the palace enclosure; but if he has lost one eye only he may enter. The dumb are also interdicted from the privilege; and the loss of an ear or nose is a sufficient disqualification of the same honor. The loss of any limb, even in action, and when defending the rights of his sovereign or country, deprives a Burman of the right of entering the palace enclosure, and is attended with the inevitable loss of court favor and preferment. It would be no invidious deduction from these facts, to say that the religion and customs of the Burmese prisoners who were wounded in different actions with us, so far influence them that they refused to suffer amputation, or tore off the bandages and bled to death after it was performed. One young man, who had submitted to the operation, mistook the nature of it altogether, and conceiving that this was our peculiar mode of treating prisoners of war, with the passive courage and disregard of life so frequent with the people of the east, presented the sound leg also for amputation.'

Who that bestows upon this subject any thought, would not wish and strive—and think too, that success would well repay his efforts—to diffuse amongst all his fellow beings the blessings of a religion, which should relieve them even from these temporal evils? When, to this effect of Christianity, we add its elevating *moral* influence—the precious hopes it inspires—the holy joy with which it may, and does often fill the heart of the believer, even in the dark hours of worldly loss, pain and bereavement,—how powerful are the motives by which every benevolent mind must be urged on to vigorous efforts for the universal diffusion, of this inestimable gift of our heavenly Father, to his erring, sinning and benighted children!

[For the Christian Register.]

LIBERAL PREACHER FOR MARCH, MDCCCXXX.

We are generally much gratified with the numbers of this work. It is highly valuable and calculated to do extensive good. Its cheapness brings it within the means of every one, who has a fireside of his own to sit by, and when read in the domestic circle, it cannot but strengthen good principles and promote good practice. To such as may have removed from their native town, to some distant part of the country, where they have not an opportunity of hearing such sermons as they could wish, the Liberal Preacher must be a most acceptable visitant—especially, if it contain, as perchance it may, a discourse from one who was formerly their pastor, and whose ministrations were regarded as no small item, in the amount of blessings, which they left behind them. To persons, thus situated, nothing could afford them so much gratification and improvement as the monthly perusal of this unpretending and excellent publication. And to persons in any situation it cannot be otherwise than profitable reading. It exhibits, in a plain way, the doctrines of the gospel, and holds up to view its important motives to action. It breathes a spirit of charity, and urges in a powerful manner the necessity of living the life of the righteous, in order to die his death.

We have believed also, that it was doing much good in another point of view. That, in the diffusion of such rational principles, both in morals and religion as commended themselves to the understanding as well as to the heart, it was narrowing the bounds of infidelity, and increasing the triumphs of genuine Christian faith. We were not a little surprised, therefore, to find in the number at the head of this article, a doctrine plainly and repeatedly expressed, which to our apprehension, is calculated to promote rather than retard the cause of infidelity. The doctrine, to which we refer, is contained in the following extracts.

'Man never communes with his Maker, in true sincerity, till he realizes the actual presence of the supreme Divinity, and is conscious, within himself, that an all-seeing eye is looking through his heart, and an all-perceiving mind is searching his thoughts and feelings. It is then, and then only, when man is conscious of his Maker's presence, that the guilty soul sees its secret sins set in the light of the Eternal's countenance. It is then, and then only, that the repenting soul perceives its penitence accepted, and its sins forgiven. And then also the mind confirmed in religion, discerns the smile, and enjoys the consolations of the Holy One; and partakes of "the river of the water of life, that issues from the" secret "throne of God and the Lamb." And then only when the presence of his Creator is realized, can man, with consciousness of audience, pour out his heart unto the God who heareth prayer.' P. 125.

'We have a precious promise, that the people of God shall be taught of God. This teaching of God does not by any means, consist entirely in the instruction imparted by the written scripture. Beyond this written word, record of truth as it is, still beyond it, there is a light, which shines direct from the throne of the Most High, upon the sincere, inquiring mind; a spiritual witness of truth to the heart; a power from on high, which dissolves unfounded speculations of the mind, and confirms those things which are established in everlasting truth.' P. 128.

It is somewhat difficult, we confess, to obtain any very definite idea from the first paragraph, but taken together, they serve in some degree to explain each other: and they convey to our mind this doctrine—that there is a *sensible* communication between God and man. We do not see, how any other meaning can be drawn from the words —'There is a light which shines direct from the throne of the Most High, upon the sincere inquiring mind; a spiritual witness of truth to the heart,' &c. Now if we admit as true the doctrine, that God influences the mind of man in a *sensible* manner, then we see not how Christianity can be defended, either against the attacks of its unbelieving enemies, or what is scarcely less destructive, the indiscriminate belief, of its fanatic friends.

As Dr. Paley is high authority in these matters, it is better that his opinions should be presented.

'A Methodist will have it, that he can perceive the spirit moving within him, know every impulse, be sure that such and such thoughts are not the workings of his own mind, but come from God. He can tell, for instance, the time and place, the very hour and minute when he was illuminated, converted, born again, regenerated, elected, born of God, which is always with him instantaneous. He is assured by the spirit of his final salvation,—*knows when God accepts him or hears his prayers, —when he has communion or communication with God*,—when he struggles or wrestles with him.

'We on the contrary say, that we perceive no such thing; that without some sure sign or token, either external, as a miracle, or internal, as that which accompanied inspiration, and which we allow that the prophets and apostles had, we neither can nor ought to pronounce with confidence, what is the acting of the holy spirit, and what is not.' P. 451.*

Again he says, page 448, that 'The Quakers and Methodists refer you for the proof of Christianity to the motions and witnessings of the spirit in your own breast. Now, a man who hears this, and can feel no such motions, has nothing left for him but to turn *infidel*.'

These quotations from Dr. Paley exhibit our own views in such a plain and forcible manner, that we deem it unnecessary to make any further remarks. S. P.

* Dr. Paley's Works, Vol. V. Boston Edition.

[For the Christian Register.]

COMPENDIOUS SERMON, NO. IX.

'Go out into the highways and hedges, and compel them to come in.' LUKE xiv. 23.

So said the master of the feast to his servant in the parable, which was designed to represent the duties, the pleasures, and the final advantages of true religion. The invitation was given to all; to the noble and the ignoble, the rich and the poor; and so the gospel is preached to every creature, and especially to the poor, the laborious, and unlearned. In the parable, however, many refused the invitation, and many others treated it with cold indifference; an indifference, too much resembling that, which the Christian religion has experienced in all the successive ages of its history.

From the nature of things, it must be the ardent desire of every true disciple, to see the religion of Jesus diffusing itself wider and wider, and exerting more and more of its influence on the lives and conditions of men, till it shall enlighten and bless every nation and every family under heaven. Of course such a desire will excite an earnest inquiry for the best means of rendering others religious and happy. From our text we may learn the duty of going out, and compelling others to come into the house of God and the family of Christ, and to participate, as children of one father, in that profusion of blessings temporal and spiritual, which is spread before them. But what is the *nature* of this compulsion? This question deserves the most serious consideration, and especially from those, who are characterized by a fervent zeal for religion.

To every attentive observer the history of the church will demonstrate that the compulsion, spoken of in our text, does not consist in outward violence or constraint. Ten thousand foolish experiments prove that we cannot compel men to serve God, in the same manner as we oblige them to pay their legal debts to fellow men, or comply with the commands of their earthly sovereigns. The grand difference between secular and religious obedience is, that the one is, or may be, purely *mechanical*, while the other is and must be *cordial*. Man can look no farther than the outward appearance; but the Lord does and forever will look on the heart. From the heart all genuine religion must take its rise. In the heart all permanent, all true enjoyment must centre. There is no reason to believe that external violence ever yet made one real Christian. Empires have been conquered under the standard of the cross, and so they have under the sign of the crescent; and it may be a serious question, which is most to be lamented, the apparent conquests, or the apparent *apostacies*, which have in this way been produced. Of this, however, we may be certain, that it is easier by force of arms to bring an *empire* to an outward profession of Christianity, than it is to bring *one heart* to submission.

As personal violence and mechanic constraint are utterly insufficient to enforce the duties or communicate the pleasures of religion, so we may add, that *slander* and *reproaches* and abusive language of *every* kind are most unsuitable means of promoting these sacred and benevolent ends. Reproaches, even when deserved, are apt to alienate the mind still more from the subject, to which they are intended to win it. What then must be the effect of unmerited censure or sarcasm?

Religion is a reasonable thing, and before a man can become religious, his understanding must be opened to this heavenly light; he must be reasonably convinced of the great truths, in which all religion is founded. Religion, further, is a matter of *feeling*, of pure and ingenuous feeling, and to render a person truly religious, his heart must be won; the strong hold of his affections must be entered, occupied, and entirely possessed. And how are these conquests to be made? Not by cruel invasion; not by rude assaults; not by violence of any kind; but by friendly advances; by gentle insinuations under the immaculate banner of Christian peace and love; by the light of evidence; by the power of truth; by the irresistible arms of humility and kindness,—the allurements of virtue,—and the strong persuasions of final bliss and glory, unfolded by the light, and urged by the accents, which heaven alone can impart.

The preceding remarks will apply to the young, as well as to the old. Parents, indeed, have a kind of control over their children, who, before they arrive at the age of discretion are to be restrained, as far as their natural and moral safety requires, but it is to be remembered, that restraint is not religion; that the rational powers are to be cultivated from early childhood, and that the young are to be taught as early as possible to govern themselves, and to feel themselves at liberty, while performing the noble service the gospel requires. The same things, which would otherwise be irksome, will often be performed with pleasure, while they seem to themselves to act from the impulse of something noble and generous in their own bosoms.

I have said that true religion is not the production of violence or constraint. The same may be alleged of all genuine *happiness*. We may arrest those, whom no arguments can persuade, and carry them to the house of feasting; but we cannot make them happy there. We may captivate the savage, transport him to a land of civilization, and endeavor to make him feel the superiority of our modes and customs; but after the forced experiment of years, he will embrace the first opportunity, for returning to his native forest, and exchanging his full dress for the blanket he formerly wore. Such, indeed, is the nature of the human mind, that the richest crown, if forcibly imposed, would be cast off with abhorrence, or worn with impatience and sorrow.

Such is the nature of all happiness. It does not consist in place or condition, but in harmony between the mind and the place or employment. Or rather, we should say, it depends chiefly on the intellectual and moral state of a man. How far heaven and hell, or in other words, future happiness and misery are connected with different locations, or personal associations, may be a question with some. Of this, however, we may be sure, that heaven would be no heaven to any, who should be carried thither by force, and detained there by compulsion. The general assembly of the blessed will unquestionably be a voluntary association, composed of those, whom mutual attractions, whom the noblest sympathies—whom an all-pervading spirit of devotion have drawn together and united in the happiest and most indissoluble bonds.

MATHETES.

[For the Christian Register.]

THE SABBATH OF REST.

Believing, as we have reason most firmly to do, that anything like a general prevalence—anything like a general *knowledge*, of religion in a community must stand or fall with the observance of the sabbath, have we not something to fear from the re-action of the late attempts to stop the mail on that day? There is an anti-sabbath party getting up in vindictive spite at what they charge as an aggression on their liberty and rights. They are driven by their resentment further than they at first intended to go. They will have *no* sabbath. In New York, one of its journals states that *one thousand* shops are opened on Sunday; and upwards of *fifty thousand* persons practically, if not avowedly, renounce the observance of the day except by idleness and dissipation.

In this crisis ought not good men to be more than commonly anxious to retain the departing blessings of the sabbath by all means that will be allowed lawful; particularly by their private example and personal influence? These at best cannot be charged as inconsistent with the name and nature of the day of rest—of *peace*; cannot make it a day of *war* with the irreligious,—a day of angry surmise, and crimination and banded resistance agains what they suppose sectarian domination. The mail must run, I suppose, the post office must be open on Sunday. I see no way of beating down the arguments urged in defence of it; but because the nation cannot be a Christian nation; so much the more occasion is there for individuals to be earnestly Christian disciples. I call upon them then, to do what certainly is not difficult as far as they are concerned, to make the sabbath a day of quietness; to sanction no practices that war against its hallowed stillness. Were there nothing in the institution but its tranquillity, seclusion and repose, prompting insensibly to thought, they alone would make it a universal benefit. They make it a blessing even to those who cannot or will not engage in public worship or listen to oral instruction. They tempt the busy world to *reflect*; and the soul which thinks long and with serenity and meekness will be sure to think of him who made it, and long to know something of him, and grow pure by the thought and the wish.

Is it not true, that all sin is only want of thought? Men will not pause to see what they are doing.—The great object and the great difficulty is to induce the habit of pondering our ways. Now the sabbath, the venerated sabbath of a pious community—throws around one a stillness without gloom, and gives the aid of a general sympathy and concurrence of pursuit. There is no bustle, no turmoil to distract meditation from the one all engrossing subject. There is silence everywhere; by the way side and through all the country borders, and in the heart of the crowded city where but yesterday the toil and din and dust of worldliness seemed to betoken an activity that could not be repressed. If there is a sound, it comes from the steeples of the churches, and tells of religion. If there is commotion, it is a throng intimating, by the direction in which they hasten, immortality, heaven and God. Lofty themes are aroused when they pass by Mammon's closed market-house and enter the Saviour's opening temples. The most engrossed votary of earthly cares, in spite of himself, feels sobered and elevated by the calm and retirement of the sabbath after the most feverish intoxication fit of worldliness on Saturday.

Its passive influence is exhibited in a mental phenomenon which I do not recollect to have seen explained,—the common remark on some peculiarity in the weather on Sunday. We hear it said, that it rains more frequently on that day, or that the sun seems to shine brighter, when it does shine, than on other days. It is because of its stillness. Our attention has nothing to call it away from the appearances of nature. Gods first best gift, the blessed light, may have been soliciting a thankful notice all the week, but our minds were not free to observe its richness and beauty. A moral serenity corresponding with the external then would reveal to all parts a brighter Light than the sun. Without it the absorbing interest of secular avocations must exclude from our thoughts a pure spirit, invisible and unapproachable, save by the reflecting and thankful mind. Therefore let us rest one day in seven from business and noisy pleasures and ambition and pride and all the passions of earth.

Z.

[For the Christian Register.]

RELIGIOUS TRACTS.

Mr. Reed,—An article in your last paper, under the above title, is written with so serious and candid a spirit, that I cannot but regret the difference of opinion between the writer and myself. His views of the character, which the tracts of the American Unitarian Association should bear, seem to me to have been hastily formed, and, if adopted by the Committee of Publication, would interfere with the purposes, which as a subscriber and zealous friend to the association, I should be glad to see accomplished. I have always thought its main object was to disseminate the doctrines of revealed religion as understood by Unitarians, and thus exert a happy moral influence on the community. I am not then displeased that the tracts in general are strictly of a doctrinal character. They are needed in every part of our country to enlighten the ignorant, soften the prejudiced, direct the inquiring, and confirm the receivers of liberal Christianity. Many do not know what Unitarianism is. They have no one correct idea, with respect to its nature. They have heard of it, as a system opposed to Calvinism, and that is nearly all. Their ministers chide and their neighbors frown if they attempt to gain further information on the subject, and they are thus induced to remain in their ignorance. This is not the case with all. Some are not to be shackled in this manner. They will think, they will inquire, they will read. Now to meet their wants we should have an abundant supply of doctrinal tracts. We should be able to put into their hands clear, candid, convincing discussions of all the points in controversy. No matter how 'serious and practical' they are. The more so, the better; provided they are doctrinal.

The Unitarian Association has wisely, as I think, undertaken the good work of furnishing tracts of this description. I know little of their pecuniary resources; but I suppose, that I am not wrong in the belief that they are not more than adequate to this purpose. Let them not be diverted, then, from the important work, to which they are now applied. Let the committee persevere in their useful labors, without turning aside to the right hand or the left. It is not worth while for them to add to the number of practical religious books, except as they may illustrate the truth, beauty, and blessed influences of the Unitarian faith.

I agree with your correspondent in wishing for an increase of publications, worthy of the subject, on practical religion. But I differ from him, in supposing this to be the appropriate duty of the Unitarian Association. Men are justly disappointed when they take up the publications of an Association, designed to explain and enforce the peculiar doctrines of a body of Christians, which though every where spoken against, are very little understood, and find nothing but a practical essay, which however excellent, gives no light on the subject, concerning which they inquire.

A Unitarian Christian.

[For the Christian Register.]

WILLARD'S RHETORIC.

Mr. Reed,—I was induced by a notice in your last paper to procure a little volume on Rhetoric, by the Rev. Dr. Willard, and to those who are acquainted with the rare good sense, and mental acuteness of that estimable man, I need not say that I received both instruction and pleasure from its perusal. There is one point, however, on which I differ from him, and perhaps it may not be foreign from the purposes of your paper, to allow me a little space, to express myself with regard to it.

Dr. Willard observes, 'It is to be lamented, that the language of the eyes is generally renounced in public *prayer*. Says Hon. J. Q. Adams, (Lect. 36,) "There is a fashion with clergymen of keeping their eyes closed during a certain part of their services. This has an ungracious appearance." In confession of guilt there may be some approaches to propriety in closing the eyes; but it were better even in this to cast them down upon the aisle or some vacant place below. In lofty aspirations, the closure of the eyes is not only a sacrifice of the best expressions, but a glaring absurdity. The eyes of the speaker should not light on any of his fellow worshippers, but should be raised in general above them without ever being fixed so high, as to give them an unpleasant appearance.'

I cannot but regret that Dr. W. should have given the practice of opening the eyes in public prayer the sanction of his approbation. I know we may say that it is a matter of taste, and as such admits of no dispute. But there is a decorum in such things, which is to be learned only from actual observation, and accordingly a comparison of opinions can do no harm and may do good. And for myself, sir, I must confess that I have never seen the opened eyes of a clergyman in this solemn service without pain. It seems to be incongruous to open the eye on visible objects when the Great Invisible Being is the object of address. Besides, to fix the eyes on no particular portion of the audience and bend them on empty space, has an appearance of constraint and sometimes of wildness, which is very unpleasant to the beholder. I am inclined to think that it is perfectly natural, when the mind is in the state of raised intense devotion, appropriate to the prayers of the sanctuary, for the eye of the body to close itself on all outward objects, that the 'celestial light may shine inward, and the mind through all her powers irradiate.' I should be sorry if this dictate of nature were violated by the rhetorician's rules.

X.

[For the Christian Register.]

THE VOICE OF NATURE.

The works and operations of nature are continually presenting us with impressive views of the divine character. In all the works of God, we see the marks not of knowledge and power merely, but of knowledge and power employed for benevolent ends; we see goodness manifest in every design; we see all the contrivances in nature intended to render the existence of his animated creation a state of happiness.

The instruction which nature thus furnishes is on the most important of all subjects, for the whole system of religious affections and duties is dependent on the clearness with which we realize the existence and goodness of God, and the views we entertain of his character. And we cannot go where the voice of nature will not be heard to tell us of her author. Wherever we are, the sun above us burns with his effulgence, the ocean which swells around us proclaims his immensity, or the earth, peopled with endless forms of life, crowded with means of enjoyment and arrayed in beauty, speaks of his ever-watchful care, and more than parental kindness. And when the sun sinks, and the beauties of earth fade in obscurity, and darkness and silence reign all around us, then the heavens open before us their glories, and their solemn magnificence, their majestic motions, and their living fires proclaim how matchless is the wisdom, and how awful is the goodness of God.

Shall all these scenes of beauty and grandeur be forever opened before us in vain? Are we to acquire and maintain no habits of attention to this constant agency of providence? When the voice of God may be heard even in the winds which pass by us, are we to gain from all no juster and more affecting views of his character? Are we not to feel responsible for the right improvement of all the means and inducements which are thus prodigally furnished for knowing and loving him?

N. C. S.

[For the Christian Register.]

AMERICAN UNITARIAN ASSOCIATION.

Mr. Reed,—The details which were promised respecting auxiliary associations will be furnished by copying the articles of Constitution that have in certain instances, been proposed or adopted.

In the appendix to the Third Annual Report of the Amer. Unit. Assoc. two forms of Constitution for auxiliaries, are given; one of which may be used where the only object of the members is a connexion with the General Association. It is as follows:—

Art. 1. This Association shall be styled the Association, auxiliary to the American Unitarian Association.

2. It shall be composed of persons who comply with the terms of membership of the American Unitarian Association, that is, of persons who contribute each $30 as a life subscription, or pay at least $1 annually to that Association.

3. The business of this auxiliary shall be intrusted to an Agent, who shall solicit and collect subscriptions, transmit the money received by him to the Treasurer of the General Association, receive the tracts furnished by the Executive Committee, and distribute them to the members.

Under this Constitution all the trouble will fall on one individual, and he will find it light. He need only keep a book, in which he shall make the entries of money received and of tracts delivered. We give the form in which such a book may be kept. Suppose it to be a common writing book. On one page—

1830	1831	1832	Names.
Pd. $5	$5	Pd. $5	A. B.
$1	Pd. $1	$1	C. D.

On the opposite page—

Tracts delivered.	1st Series.		2d Series.	
A. B.	No. 31	32	33	5	6
C. D.	31	32	33	5	6

The other form of a constitution may be adopted where it is thought best to give to the auxiliary more of the usual character of a society.

Art. 1. This association shall be styled the Association auxiliary to the American Unitarian Association.

2. Its objects shall be, in general, those of the American Unitarian Association, viz. 'to diffuse the knowledge and promote the interests of pure Christianity.'

3. It shall be composed of persons who comply with the terms of membership of the American Unitarian Association, that is, of persons who contribute each $30 as a life subscription, or pay at least $1 annually to that Association.

4. The officers shall be a President, Secretary, Treasurer, and Standing Committee of , which officers shall constitute a Board of Directors, who shall have the management of the concerns of this auxiliary, shall correspond with the Executive Committee of the General Association, and shall make to them an annual Report.

5. It shall be the duty of the Standing Committee, to solicit and collect subscriptions, and pay them over to the Treasurer, who shall transmit the money to the Treasurer of the General Association. The President shall preside at all meetings, and the Secretary record the proceedings.

6. An annual meeting shall be held for the choice of officers and other necessary business, and three other quarterly meetings for conference on the objects of the Association.

7. A Depository shall be established by the Board of Directors, subject to their control, at which any member of this Association may purchase tracts at per cent. discount.

The blanks in the fourth article may be filled with any number; a Standing Committee of three or five will however be found sufficiently large. At the annual meeting a public address may be delivered, and if there should be no objections, a collection taken, that may be appropriated to the purchase of tracts for gratuitous distribution among the poorer families of the town. The seventh article may often, perhaps generally, be omitted. According to its purport the auxiliary acts as an agent, purchasing tracts,—besides those which are received for the members—at the established discount, and selling them at the same or at a greater or a less discount, as may be determined by the Directors.

Either of these plans of union may be used in those parts of the country, where there are but few Unitarians, two or three only of whom live in a town. The former, as the more simple, will generally be preferred, and it suggests a method by which an individual in such a neighborhood might, with a little exertion, at once benefit those about him and the Association.

Of the different methods for uniting the concerns of an auxiliary with the advantages of a parochial association,—that have been put to the test of experiment,—we select that, which seems to us, on the whole, the best. It has been successfully tried in the Purchase Street Society in this city.

We, the subscribers, members of the Society in desirous of promoting a spirit of union and sympathy with each other,—of encouraging the acquisition and wider diffusion of the knowledge of facts, interesting to a Christian community,—of awakening a deeper concern in some of the religious charities of the times, and of contributing pecuniary aid to their laudable objects, do hereby form themselves into an Association, with the following articles, for a

Constitution.

Art. 1. The Association shall be called the 'Association for Mutual Religious Improvement,' and shall consist of all those stated worshippers at the church, who may pay an annual subscription of, at least, one dollar, or a subscription of thirty dollars at any one time, which shall constitute a person a member for life.

Art. 2. The Association shall be auxiliary to the American Unitarian Association.

Art. 3. The Pastor of the church shall be President, ex officio, who, with a Secretary, Treasurer, and Standing Committee of eight, to be chosen by ballot, at the meeting in December annually, shall constitute a board of Directors, whose duty it shall be to call special meetings of the Association,—to obtain subscriptions, and to devise any measures for the general interest of the Association.

Art. 4. It shall be the duty of the President, to preside at all meetings of the Association, and to open and close the stated meetings with prayer.

Art. 5. It shall be the duty of the Secretary to keep a fair record of the names of the officers and members of the Association, and of the proceedings of each meeting; to receive the publications of the American Unitarian Association, and to distribute them to each member,—to correspond with that and similar Associations in the city, and to notify members for meetings.

Art. 6. It shall be the duty of the Treasurer to collect the annual subscriptions, and to pay them to the Treasurer of the American Unitarian Association, and also to receive all funds, which in any manner accrue to the Association, and to hold the same subject to the disposal of the board of Directors.

Art. 7. The annual meeting shall be held on the last Tuesday in December, at which the officers shall be chosen for the ensuing year, and reports made by the board of Directors, Secretary, and Treasurer.

Art. 8. The stated meetings shall be on the last Tuesday of each month, excepting December, at such hour and place, as may be previously designated.

Art. 9. At each stated meeting a subject shall be adopted for consideration at the next meeting: and a committee of three in alphabetical order, on the list of members present, shall be requested to prepare themselves to take a part in the discussion. After the discussion of the proposed subject, any member may make such communications, consistent with the general purposes of the Association, as he may deem proper and interesting.

Art. 10. No stated meetings shall be continued more than two hours.

Art. 11. Any amendments of this Constitution, shall be proposed at one annual meeting, and may be accepted at the next anniversary, or at a special meeting for the purpose, three fourths of the members present, or a majority of the Association voting in favor of such amendment.

It may not always be judicious to assume so much the appearance of a Debating Society. Where however such discussions as are here contemplated, can be maintained, there is no doubt that they would exert a beneficial influence not only on the members, but on the social intercourse of the place.

In one more paper we hope to conclude all that we wish to say on this subject.

CHRISTIAN REGISTER.

BOSTON, APRIL 3, 1830.

RELIGIOUS AND MORAL INFLUENCE OF SCHOOLS.

We consider this a subject of vital importance. We have already invited to it the attention of our readers in reference to a particular institution; but we think it demands a more general and attentive consideration. No one can doubt, that the influence exerted in our schools may be of a most important character; may extend itself through the whole life, and become, according to its nature, a lasting good or evil. Every parent, therefore, who desires the best fruits of education for his children, will feel a strong interest in this subject; and will deem it his solemn duty to take care, that his children be exposed to no influences, which either by direct inculcation, habits of association, persuasion or terror, by ridicule, hope or fear, he would deliberately consider as injurious.

Now it is in vain to doubt or deny, and therefore, even were it possible, we should hold it wrong to conceal, that influences of this sort are extensively exerted, or sought to be exerted, in many of our schools. Some of those within our city, and academies and boarding schools in the country, have been established, or are now supported, with an immediate view to this influence. And the 'friends of Zion,' as, in the phraseology of some recent periodicals, they choose to designate themselves, but, in other words, the Orthodox, have labored and earnestly, though with what measure of success we have not inquired, to propagate through schools and colleges, among the rising and the advancing generation, their peculiar sentiments. From these attempts no class of schools and no object or system of instruction is exempted. The child, that is borne in the arms of its mother to its infant school; the little boy or girl just entering upon the first rudiments of knowledge; the youth preparing for college, or for the more active scenes of life; and the advanced academic, are all embraced in this wide and comprehensive plan of sectarian influence.

We are not denying, nor would we even question, the right of Christians of every name to inculcate their tenets; and by all lawful methods to diffuse whatever they may consider as truth. We are aware, also, that there are imperceptible influences, against which no class of Christians can be expected or required to guard. But we have good confidence, moreover, in the power of truth to find its way to the 'good and honest heart,' amidst all the obstacles or wrong biasses it may encounter. But what we mean, and what we deem it no less than a duty to expose, is that unwarrantable interference with the course of education, and those insidious attempts to make education an instrument of sectarian power, examples of which have been known, and sometimes with a just severity exposed, in some of our academies and schools. When a seminary is formed for the express purpose of securing the Orthodox faith of its pupils, and indoctrinating them betimes in Calvinism, and the design is openly acknowledged, there can be no just ground for complaint. The object is understood; and those, who disapprove, and are unwilling that the minds of their children should be subjected to such a system, have only to withhold their encouragement. Those, who approve, have also an unquestionable right to avail themselves of what they regard a privilege, and may peace be with them in the enjoyment. But when under a fair show of general education; of teaching the elements of learning, preparing youth for college, and other specified objects of instruction; a system of indoctrination in a disputable theology is pursued; catechisms are taught and tracts distributed of a sectarian tendency; when the regular exercises of the school are frequently and unseasonably interrupted or encroached upon by devotional, or other religious exercises; still more, when the pupils are expected, or even encouraged, to attend upon prayer meetings, conferences, or such-like assemblies, distinct from the services of the sabbath and the appropriate duties of their school; and, above all, when by argument, ridicule, or addresses to their fears, they are constrained to attend (and instances of all these have more than once been made subjects of complaint)—we consider that there is nothing less than a gross violation of a sacred trust, for which, those who are guilty, are responsible to every parent or guardian whose confidence they presume to abuse.

There are various forms of this influence, of which we have heard, but on which we forbear for the present to remark. We will only remind parents of their obligation to *know for themselves* what is the *nature* of the religious influence exerted, at school as well as at home, upon the minds of their young children.

SENTIMENTS OF THE REV. JOHN NEWTON.

A Calvinistic Minister in England.

'Though a man does not accord with my views of Election, yet if he give me good evidence that he is effectually called of God, he is my brother. Though he seems afraid of the doctrine of final perseverance, yet if grace enable him to persevere, he is my brother still. If he loves Jesus, I will love him, whatever hard names he may be called by, and whatever incidental mistakes, I may think he holds. His differing from me will not always prove him to be wrong, except I am infallible myself.'

We were glad to meet with the above extract in two different Calvinistic publications. It looks well. Twenty years since it would have been approved by few of the Orthodox denomination in our country. Now, we suppose, it expresses the feelings of a considerable number. Twenty years hence, if we are not deceived by our wishes, a still purer and brighter light will have entered their minds. Then the confession will be made, which is now avoided; 'though a man does not accord with my views of the Trinity, yet if he worships the God and Father of our Lord Jesus, he is my brother. Though he seems afraid of human explanations of the Atonement, if he has been turned from his sins, by his faith in Christ, he is my brother still.' And why is not this the popular feeling even now? What is there in the doctrine of the Trinity, more important than in the doctrine of Election? Why should a sincere Christian be condemned on account of his rejection of the former, and held innocent though he denies the latter? We leave it with our exclusive friends to determine.

A GOOD SYMPTOM.

We always hail with the deepest pleasure, any signs of an improving spirit in the great religious bodies of the present day. We hold it our duty to put on record any proof which we meet with, of better views in theology or a milder tone in controversy. Here is one from the New York Observer, probably the best Orthodox paper in the country.

'We shall gain the hearts and save the souls of the sons of error, not by holding them up to scorn, nor charging them with the spirit of the dark ages of the French revolution, of church and state, or the like; but by shewing an evident sincerity in our own hearts. Let us make it manifest that we are striving, not to conquer, but to save. I have been deeply pained at several recent anniversaries, to find so much of a belligerent spirit manifested. The tropes and figures of many speakers seem to be all borrowed from war; and they sometimes pursue their allusions to the most revolting extreme, at variance as much with good taste, as with humble piety and pure benevolence.'

No wonder that those who are in the centre of operations, should often be disgusted with the manœuvres of the 'belligerents.' Let every sect of Christians show that they are striving not to 'conquer, but to save,' we predict that a far better spirit would prevail among themselves, while their peculiar views so far as they are true would lose nothing. Let controversialists cease to designate their opponents, as the 'enemy,' as 'perpetrators of the unpardonable sin,' as 'deniers of the Lord that brought them,' the truth would have a much better chance to shew itself, and we might hope to witness the union of charity and Orthodoxy.

AMERICAN TEMPERANCE SOCIETY.

The statements which we made on the 13th ult. on the subject of a petition for the incorporation of the 'American Society for the Promotion of Temperance,' are probably recollected by our readers. It is well known that the opposition to the original bill arose from the exclusive rules by which the society proposed to be governed. Some of the arguments by which the views of those opposed to the bill were sustained, may be found in the report of the Judiciary Committee, the substance of which we have already published. We are glad to have been able to present a more able and full view of the subject, in the speech of Mr. Mann, of Dedham, which we have given on our last page, and which we hope will be attentively perused. We value it and recommend it to the attention of our readers, not merely as explaining and supporting the course pursued in reference to *this* question by a large majority of the Legislature, but also as an able vindica-

tion of the former proceedings of the General Court in regard to what is called the Blanford case. If we have any duties to posterity, it is, in our opinion, among the clearest and most imperious,—not to bind and shackle their judgments and consciences, by holding out to them a bounty or a bribe for any sectarian speculations, or belief.

PATRICK HENRY.

We do not recollect having read any account of the religious character of this distinguished individual, till we met with the following statement in the Philadelphia Church Register. 'It seems that Patrick Henry was for a time an infidel, and that a change of his views of Christianity was effected by a perusal of Leslie's "Short method with the Deist." The force of the argument as there presented, was deemed by him so irresistible, that after his conversion, he published and distributed at his own expense, an edition of that invaluable tract.'

We have inserted in our paper to day some remarks of a correspondent on a recent number of the Liberal Preacher, not as according with all the views of the writer, some of which are grounded on the *literal* interpretation of expressions which the author of the sermon, to which he refers, evidently designed as figurative. We are willing to make our columns occasionally the medium of various and even differing views; and are happy in cordially concurring with our correspondent in his remarks on the usefulness of the Liberal Preacher, especially in the domestic circle, and as a family instructer. We earnestly wish that its excellence and usefulness may be yet greatly increased.

RECENT PUBLICATIONS.

THE NEW-TESTAMENT *in the Common Version, conformed to Griesbach's Standard Text.* Boston. GRAY & BOWEN. 1830.

We are much gratified in seeing a new and cheap edition of this valuable work; which has just been published in a correct and attractive form, and at a price much less than that of the former edition, which puts it within the convenience of the great proportion of readers.

For the work itself we are indebted to the critical care and labors of Rev. Mr. Palfrey, of this city. And in executing it with fidelity and accuracy, he has rendered an important service to the Christian community. The *labor* of such a work can be appreciated only by those, who are conversant with studies of this class; and who know, how much the exact rendering even of a particle may affect the meaning of a passage. Of its *value*, all may in some measure judge, when they are informed, that in this edition of the New-Testament, the mere English reader, or unlearned Christian, may see for himself the genuine text of the New-Testament; that which has hitherto been presented only in the original Greek, now being correctly rendered into English. In other words, they can see for themselves the result of the labors of critics on the New-Testament; what Griesbach and other learned men, of various religious views, have ascertained by comparison of manuscripts, by sound and impartial criticism, to be the true text of scripture. And though undoubtedly future inquiries may throw still greater light upon the subject, yet it may be presumed, that the readings of Griesbach now rendered faithfully into our own language, present the sacred text in as great purity, as we may reasonably hope to attain.

And let not the unlearned Christian be alarmed, because he finds, that some alterations and some amendments are needed, and are made, in the volume he has been accustomed to receive implicitly as the word of God. We believe, and are happy in the belief, that correct views upon this subject are extending; that Christians generally are beginning to understand the use and to acknowledge the obligation, of studying their Bible in its greatest possible purity; just as they would deem it their duty and their interest to obtain true copies of any important letters, proclamations or message, addressed to them, and relating to their highest temporal concerns. At the same time, they will understand, that the amendments required are but few; that,—as this whole subject has been clearly exhibited in a brief and valuable Tract,* 'a person who should take up the amended text, as it is given in this book, might read in an hundred different pages, without perceiving that he was not reading our common English text;' that the same evidence which requires the alteration of one passage, establishes the accuracy of the text; and that even were innumerable other alterations required, it would be no less the duty of every faithful Christian, to receive them, as soon as he is satisfied of the evidence, on which they would profess to be founded. For this is nothing else than the undeniable duty of understanding what the word of the Lord is; and of separating it from the errors or the inventions of man.

We therefore rejoice to see another edition of this excellent work. We wish it may be widely circulated; and to adopt the words of the writer to whom we have already referred, 'we invite all the learned of every sect and name, to examine this volume critically and thoroughly, and to make known the least deviation they may find in it from the standard text of Griesbach, which it purports exactly to follow. When this is done, and the volume is made as perfect as possible, we not only request but *demand*, that it be adopted by all Christians. We demand this boldly, and yet without presumption; because we make our demand in the name and with the authority *of the pure word of God.*

* See Christian Examiner, July 1829. And also No. 30, 1st Series, of Tracts published by the American Unitarian Association.

LIBERAL PREACHER *for April*, 1830; A Sermon by Rev. ALPHEUS HARDING of New Salem, on 'the qualifications for admission to the church.'

The discourse which constitutes this number of the Preacher, is founded on Acts ii. 41, 'Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls.'

The ground taken in this discourse, is, that the miraculous effusion of the spirit on the day of Pentecost was only upon the hundred and twenty disciples named in the first chapter of the Acts; and that the three thousand souls were those, who, by the preaching of the hundred and twenty and their miraculous use of strange languages, were persuaded to believe that Jesus was the Christ, the Son of God;—that the acknowledgement of this faith was all that the Apostles required of their converts preparatory to their receiving the Christian ordinances, and all that we have any authority to require of those who desire fellowship with us in the privileges and rites of our religion. It is an instructive and valuable discourse, and we hope the perusal of it will not be confined to those who are subscribers to the work.

CHRISTIAN TEACHER'S MANUAL *for February*, 1830, *and for March*, 1830.

We have hitherto repeatedly expressed our sense of the value of this work; and have occasionally given extracts from the different numbers in confirmation of the favorable opinion we entertained of the manner in which the pages were filled. The two last numbers contain a variety of pleasing and instructive articles. To show that the ability and interest of the work is well sustained, we need only refer our readers to passages which we have recently quoted. Some valuable extracts from the last number will be found on our first page this week; and from the February number, a passage will be found in the Register of March 20th, written with great force and beauty, and adapted, if anything will, to awaken, even in dull minds, a sense of the paramount importance of early religious instruction.

OBITUARY.

[From the Boston Daily Advertiser.]

GARAFILIA MOHALBY.

Died,—In this city, GARAFILIA MOHALBY, a Greek girl, aged 13 years. The fortunes, character and fate of this lamented child possess an uncommon degree of interest. Few lives, which have been so short as hers, have been so full of thrilling incident; and her disposition and qualities, were peculiarly calculated to deepen the sympathies in her favor which her history could not fail to excite.

She was born in Ipsera, and her parents were among the most respectable of the Islanders.—When she was about seven years of age, the place of her nativity was totally destroyed by the Turks. Saved by almost a miracle from violent death, she fell into the hands of the enemy, was separated from her grandmother and sister, taken to Smyrna, and there was ransomed by an American merchant, to whose knees she clung for protection in the street. This gentleman took her home with him, and became so much engaged by her intelligence and amiableness, that he determined to send her to his relations in Boston, in order that she might receive, at his expense, an accomplished education in a free and undistracted land.

Garafilia arrived in this city in the year 1827, was immediately domesticated in the family of her liberator's father, and very soon found her way into all their hearts. She won affections as by magic. Her protecter knew no distinction in his feelings between her and his own daughters—he was her father—they were her sisters. She was so mild and gentle, so free from selfishness, so attentive to the wants of others, so ready to prefer their wishes to her own, so submissive and tractable, and withal so bright and cheerful—the beauty of her mind and morals harmonized so completely with the grace and truly Grecian loveliness of her person, that it was impossible to know, and not become strongly attached to her. Her manners were much older than her years, and so considerate in every respect, that far from being a burthen she could hardly be said to have been a care to her adopted father. Without stepping over the strictest bounds of truth it may be asserted, that the first grief which she brought into his house, was when she sickened and died.

Her constitution had never been a strong one. Towards the close of the past winter she exhibited the symptoms of a rapid decline. During her illness the singular submissiveness of her character was remarkably developed. She uttered no complaint, was grateful for the least attention, and her only anxiety seemed to be to avoid giving trouble to any one. Her mental faculties remained clear to the last, and, till within a few days of her death, she read daily in her bible, which she always kept close by her side or under her pillow. She died without a struggle, and apparently without a pang.

Well may her friends here, and her friends and relatives in a distant land, where her parents are still living, mourn the loss of such a child. But they will not mourn without a blessed and steadfact hope. The little captive is forever released, and her wanderings are all done. She is taken home—to a better country, even a Heavenly. She is gone to the peaceful abode of the innocent and good of every clime, the ransomed of Christ and the Father—'where the wicked cease from troubling, and the weary are at rest.'

DOMESTIC SUMMARY.

CONGRESS.

Senate. On Monday Mr. Holmes' resolution calling for information as to the number of Postmasters and Custom House Officers dismissed was agreed to. The principal business of the day was the consideration of Executive business. Some time was also thus spent on Tuesday; and on the same day bills were passed to a second reading, to regulate the publication of the laws of the U. S.—to regulate the appointment of Postmasters, of Cadets, and Midshipmen, and to secure the faithful Collectors and Disbursers of the revenue, and to displace defaulters.'

On Wednesday and Thursday the Senate was principally occupied on Executive business.

On Friday a report was presented to the Senate and ordered to be printed in regard to the progress of Civilization among the Indians of the U. S. and the present state of Education, civil Government, and Mechanic arts among them. The bill to organize the department of the Attorney General was debated, but nothing settled. After some time spent in Executive business, the Senate adjourned to Monday.

House. Mr. Swift's resolution relative to a fortification on Lake Champlain was debated and passed.

A resolution was laid on the table directing the Committee on Retrenchment to report a bill to reduce or fix the salaries of the collectors of the Customs, surveyers of the Revenue, &c.

A bill exempting revolutionary pensioners from arrest, on certain processes, was debated. No question was taken. The bill was read a third time and passed on Tuesday. The principal discussion of Tuesday was on the bill to construct a road from Buffaloe to New Orleans, by the way of Washington. Mr. Hemphill concluded his remarks in favor of the bill and was followed by Mr. P. P. Barbour against it.

On Wednesday the subjects of discussion in the House were the fortifications on Lake Champlain, and the proposed national road from Buffaloe to New Orleans. The latter question was debated four hours, and the House adjourned without taking a vote.

The same subject occupied the House again on Thursday. An order was passed authorizing surveys for fortifications on Lake Champlain.

On Friday several private bills were reported, and considered in Committee of the whole, and passed to a third reading.

On Saturday Mr. M'Duffie's resolutions to reduce the pay of members, were considered. No vote was taken.

The Storm. The damage done by the late storm has been found to be greater than was at first anticipated. The tide rose to a greater height than can be recollected by any of our present inhabitants. The wharves were overflowed for several feet, and great quantities of lumber, wood, and various kinds of merchandise in casks were removed into the docks. Several vessels were much injured at the wharves, and one, with a cargo of logwood, coffee and fish was sunk at India wharf. Several vessels coming in from sea were driven on shore, on different parts of our coast, with partial loss of cargoes, and considerable injury to vessels. The crews in all cases of which we have heard were saved. In addition to the damage received by the shipping, and on the wharves, there was much injury and loss by the filling of cellars with water in various quarters of the city. At Cambridgeport also, the streets and wharves were inundated, and much loss sustained. The tide broke through the dam along the Roxbury canal, parallel with the neck, and overflowing Northampton street entirely filled the area where the rope-walks are situated, so that the occupants of the houses had to escape in boats.

The accounts from Salem, Portsmouth, Portland, and other places at the North, speak of the storm and tide as very extraordinary, and as having occasioned great damage and loss. At the South, the great severity of the storm was not so much felt.

State Lunatic Hospital. The editors of the Lancaster Gazette, and the Hingham Gazette, each represent their respective towns as possessing advantages superior to any other place, for the location of the proposed Lunatic Hospital.

Peace Society. The Hingham Peace Society will hold its annual meeting on the evening of the ensuing fast day.

The U. S. Supreme Court terminated its session on the 22d ult. Much business has been despatched. It is stated that the reports of its decisions will fill two volumes instead of one volume as heretofore.

Foreign Reviews. Our regular files of English Periodicals were received as we were putting our paper to press. We had not even time to ascertain if they contain anything of interest.

On Monday evening, at a meeting of the Presbyterian church in Bleecker street, late under the care of the Rev. Mr. Bruen, it was resolved, unanimously, to invite the Rev. Dr. Beecher, of Boston, to settle over them as their pastor. *N. Y. Observer.*

Ladies' Fair at Savannah. The receipts at a recent Ladies' Fair at Savannah, amounted $2700.

Female Witnesses. The Legislature of Georgia has, by a recent law, dispensed with the attendance of female witnesses in Courts, unless in Criminal cases.

Their testimony is to be taken by private commissioners, before whom they are required to give depositions under the same penalties that before enforced. their attendance in Court.

Steamboat Explosion. We mentioned on the 20th ult. the report of a destructive steamboat explosion, at Memphis, on the Ohio. This distressing intelligence is since confirmed. It is now ascertained that the number of persons instantly destroyed was upwards of thirty, besides many who were more or less injured.

England and the United States. The London *Times*, speaking of the complaint of some of the English papers that the U. S. Tariff was occasioned wholly by hatred of England, says;—

'We do not believe one word of the assertion that the tariff arose out of any dislike to England, but merely and simply out of that disposition which actuates most nations, and none more than England herself, to prefer what they conceive to be their own interests to those of foreigners. No, it is all self-love in America as in England; there is, we believe, notwithstanding a little occasional growl between John Bull and Jonathan, an infinitely stronger disposition towards solid friendship and fraternity between them than any two other nations under heaven. So far from this moment being, according to the American editor, (who wishes to enhance the merit of General Jackson's Government as compared with that of his predecessor,) unfavorable to the success of a negotiation with England on behalf of the United States, we think we can affirm, from a pretty extensive observation of the feeling of this country towards our trans-Atlantic brethren, that old annoyances are hourly wearing out, and that there never did exist a time when impartial justice might be arrived at between the two governments with less risk of interruption from national prejudices here.'

From Europe. The packet ship Boston arrived at this port on Thursday evening. English dates to Feb. 23d are received. There is but very little English news. By Paris dates of the 21st we learn that the expedition against Algiers is in a course of advancement.

General Lavalette died in Paris on the 15th Feb.

Great alarm had been excited in Edinburgh by the sudden illness of Sir Walter Scott. We are told however, that his physicians are sanguine of his recovery.

England and Greece. There have been warm discussions in the British Parliament, on the subject of the settlement of the Grecian Government. Lord Holland attacked the Duke of Wellington and his measures in regard to Greece, with great apparent acrimony of feeling. The Duke defended himself with calmness and dignity, though with considerable spirit.

To Subscribers. Though disappointment in regard to paper, we have been obliged, for two weeks past to use some of an inferior quality. We have now the promise, of a supply, which, we trust, will prevent a similar inconvenience hereafter.

NOTICE.

Middlesex Bible Society. The annual meeting of this society will take place at Watertown on the twentyeighth day of April. The Directors will meet at the Spring Hotel at ten o'clock A. M. and at eleven the society will meet at the same place. The religious exercises in the church will commence at two o'clock P. M. Sermon by Rev. Mr. Ripley of Waltham. B. WHITMAN, *Sec'y.*

MARRIAGES.

In this city, Mr. Johnson Felt, of Salem, to Miss Eleanor Brown, daughter of Capt. Wm Brown; Mr. Wm. Pond, Jr. to Miss Frances L. Moore; Mr. Henry P. Deluce to Miss Lucy Dole, both of this city; Silas Shepard Everett, of Wrentham, to Almira Matilda Farrington, of Sherburne.

In Salem, Mr. Eben. Palmer to Miss Mary Wright,

In Marblehead, Mr. Samuel Knight to Mrs. Hannah Bray.

In Lowell, Mr. Simeon S. Stewart to Miss Maria Spaulding.

In Boylston, Mr. Charles M. Hartshorn to Miss Rebecca S. Harrington, daughter of Capt. A. Harrington.

DEATHS.

In this city, Mr. Abel Barnes, merchant, aged 38, son of Mr. Ensign Barnes, of Hingham; on the 24th ult. Mrs. Lucy, wife of Mr. Jacob Gutterson, 25; Franklin Haven, infant son of Mr. Franklin H.; Dr. Richard R. Smith, 56.

In Dorchester, Wm. Bowman, jr. aged 18.

In Quincy, Mr. Charles H. Lee, late of New York, aged 32.

In Cohasset, Mr. Adna Bates, aged 80.

In Salem, Mrs. Elizabeth Todd, 78.

In Scituate, Mrs. Deborah Webb, 77.

In Plymouth, on the 26th ult. Dea. John Bishop, 86; on Wednesday, two days before, Mrs. Abigail Bishop, his wife, 82.

In Worcester, Jane Galloope, of Boston, aged 18.

In Hardwick, Dr. Elias Penniman, aged 81.

In Bridgeport, Conn. Capt. Samuel Hubbell, aged 75; a soldier during the whole of the Revolutionary war. He was at the battle of Monmouth, and at the capture of the Fort at Stony Point.

In Hartford, Conn. Deacon John Bolles, 78.

In Hagerstown, Maryland, 10th inst. Rev. Christian Newcomer, for many years Bishop of the German Methodist Society, in the 82d year of his age.

At Chateauraix, (France,) Madame Bertrand the mother of the General who accompained Napoleon into exile.

MRS. CAIRNS & MISS L. E. ADAMS, respectfully inform their friends and the public, that they propose opening a *School for Young Ladies*, in Walpole, to commence on Monday, 5th April.

Terms. Reading, Writing, Arithmetic, Grammar, Geography, Ancient and Modern History, and Plain Sewing; $3. High Studies, Painting, and French inclusive; $5.

Eight young Ladies can be received, as boarders, in Mrs. C.'s family. Board and Tuition, $24 per quarter.

References.
Rev. J. P. B. Storer, *Walpole.*
Warren Clapp, Esq., "
Rev. Mr. Boyle, *Dedham.*
Judge Haven, "
Miss Hannah Adams, *Boston.*
Rev. Dr. Wight, *Bristol, R. I.*
Rev. C. H. Alden, *Providence.*
Rt. Rev. A. V. Griswold. 3t April 3.

BIOGRAPHY FOR YOUTH.—Just published, by L. C. BOWLES No. 124, Washington street, corner of Water street, 'Biography for Young Persons—designed to illustrate the Triumphs of Genius and Perseverance.

"But if there be in glory aught of good,
It may by means far different be attained—
Without ambition, war or violence,
By deeds of peace, by wisdom eminent,
By patience, temperance."—*Milton.*

This No. contains—Lives of Guttenburgh and Caxton, or the History of Printing—Lives of Benjamin Thompson, Count of Rumford—John Prideaux, Bishop of Worcester—and Madame de Stael—Embelished with a likeness of Guttenburg and Count of Rumford.

'Excitement and utility are main objects, in these biographies. Fictitious history may produce a powerful effect on the inquisitive mind of youth—but the fact of its being "a story," is constantly present to the reader and serves to make the impressions momentary.' 'Biography, when level to the capacities of young persons, addresses that desire of imitation, which often pours the breath of life in their dormant resolutions.'

These pages though designed for youth, will be attractive and useful, it is hoped to all ages. As materials for such a work cannot be originated, they will be taken wherever they can be found, in such form and in such quantities as will best promote the great object in view. Whether a second volume follows the present, will depend on the patronage this receives—but if a series be published, the numbers will not be connected, and will appear at such intervals as will be most convenient to the Compiler. April 3.

COMMISSION BOOK AND STATIONARY STORE. L. C. BOWLES has taken Store No. 124, Washington street, corner of Water street—where he offers for sale a general assortment of *Theological, Classical, School and Miscellaneous Books*, with a very complete assortment of *Juvenile Books*—such as are approved and recommended for Juvenile Libraries and Sabbath schools, particular attention will be paid to this branch of his business, and those who wish to purchase books for Juvenile Libraries or Sabbath schools may depend on being supplied at this Store on the most favorable terms—Also for sale as above a good assortment of English and American Stationary of the best quality.

Consignments of Books and Stationary respectfully solicited.

L. C. B. is Publisher of the *Liberal Preacher*, a Monthly publication of Sermons by Living Ministers. Price $1 per annum.

The *Unitarian Advocate* and Religious Miscellany, a Monthly Periodical devoted to Liberal Christianity. Price $2 per annum.

The *Christian Teacher's Manual*, designed for Families and Sunday schools, published monthly at $2 per annum. April 3.

LIBERAL PREACHER, *for April.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for April, 1830, containing a Sermon by the Rev. ALPHEUS HARDING, of New Salem, Mass.—On the '*Qualification for Admission to the Church*,'—from Acts ii. 41.
April 3. 3t

SCHOOL FOR YOUNG LADIES and Misses in Harvard Place,
Opposite the Old South Church, Washington Street.
The Spring Term at Miss BOARDMAN'S School will commence on Monday, April 5th.

The branches taught are: Reading, Orthography, Writing, Arithmetic mental and written, English Grammar, Rhetoric, Geography, use of Maps and Globes, History, Composition, Philosophy, Natural, Moral and Intellectual, Chemistry, Drawing Maps, Drawing and Painting, Plain and Ornamental Needlework.

Terms from eight to twelve dollars.

The Latin language will be taught by an approved Teacher, the French if required.

Every facility, by way of explanation and illustration will be afforded, to render the studies interesting, and to assist the pupils in acquiring a thorough knowledge of them.

References—Rev. Dr. Wisner, Rev. Louis Dwight, John Tappan, Esq., Francis Welch, Esq., Dea. N. Willis, Dea. J. Loring, Samuel Dorr, Esq., Isaac Hall, Esq. 3t. *Boston, March* 27, 1830.

NORTH AMERICAN REVIEW, for April 1830. This day published by GRAY & BOWEN, corner of Washington and School-streets. No. 67.

CONTENTS.

Art. I. Diffusion of Knowledge
1. Library of Useful Knowledge.
2. Library of Entertaining Knowledge.
Art. II. Sprague's Poems
Curiosity; a Poem, delivered at Cambridge before the Phi Beta Kappa Society, August 27, 1829.—By Charles Sprague.
Art. 3. Suggestions on Education
Suggestions respecting Improvements in Education. By Catharine E. Beecher.
Art. IV. Bigelow's Elements of Technology
Elements of Technology, taken chiefly from a Course of Lectures delivered at Cambridge, on the Application of the Sciences to the Useful Arts. By Jacob Bigelow.
Art. V. The Navy
Report of the Secretary of the Navy to the President of the United States, December 1, 1829.
Art. VI. Walker's Elements of Geometry
Elements of Geometry, with practical Applications for the Use of Schools. By T. Walker.
Art. VII. Politics of Europe
1. Du Systeme Permanent de l'Europe a l'egard de la Russie, et des Affaires de l'Orient, par M. de Pradt.
2. Statistique des Libertes de l'Europe en 1829, par le Meme.
Art. VIII. Early Diplomatic History of the United States
Life of Arthur Lee, with his Political and Literary Correspondence, and his Papers on Diplomatic and Political Subjects. By Richard Henry Lee.
Art. IX. Jefferson's Correspondence
Memoir, Correspondence, and Miscellanies, from the Papers of Thomas Jefferson. Edited by Thomas Jefferson Randolph.
Art. X. Critical Notices
1. Marbois' History of Louisiana.
2. Ancient Laws of Iceland.
3. Danish Grammar.
Quarterly List of New Publications. Index.
April 3.

JUST RECEIVED and for sale by R. P. & C. WILLIAMS, 79 Washington-street, Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church and other subjects, by G. F. Chapman, D. D., Rector of Christ Church, Lexington, Ky. 1 Vol. 8vo.

Right Rev. A. V. Griswold's Sermons. 1 Vol. 8vo.

Sermons by the late Rev. Cornelius R. Duffie, A. M. Rector of St. Thomas Church, New-York, with the Life of the Author. 2 Vols. 8vo.

Also.—Just received a fresh supply of Cooke on Ordination. 1 Vol. 8vo. tf April 3.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. I.—No. 4.—(New Series.) For April, 1830.

CONTENTS.

Immutability of the Christian doctrine; The law of love; What was the chief end of our Saviour's divine mission; Obedience the test of discipleship; Liberality and bigotry; Personal interest in religion; An extract from the right hand of fellowship given by Mr. May of Brooklyn, Con. at the late ordination of Mr. Walcutt of Berlin, February, 1830; Record of Unitarian Ordinations, Installations, and Dedications, in New England, since the beginning of 1829. April 3.

ATHENEUM—*(Third Series.)* Just published by JOHN COTTON, 184 Washington Street '*The Atheneum, or Spirit of the English Magazines*,' Vol. IV.—No. 1. for April 1, 1830. Embellished with an elegant whole length Portrait Figure in a Blake the Painter—By Allan Cunningham; The Gondola; Female Beauty—By a Lady; Remarks on the Study of Nature; The Last Fire: a Vision of Steam—By the Author of Darnley; On the Cycles of English Literature—In four Parts—Part III; Sir Thomas Lawrence; April; The Latest Female Fashions—Full Dress—Dinner Dress. (*With a Colored Plate.*)

THE GATHERER:—Moths; Siamese Twins; Gymnastics; Literary Notices. April 3.

AMER. UNIT. ASSOC. Tract No. 34, *First Series*, 'On the Divinity of Jesus Christ,' *Price 5 cents*, This day published, at the Depository of the Association by GRAY & BOWEN. April 3.

NOTICE. The General Agents of the American Unitarian Association, would respectfully give notice, that they have appointed Mr. FRANKLIN BEAUMONT, as agent for the sale and distribution of Tracts in *Natchez*, Mississippi. April 3.

BOXFORD ACADEMY. The Academy at Boxford will be opened for the reception of scholars on Monday the 12th of April next. Instruction will be given by a young gentleman of experience, and reputation—a graduate of Harvard University. Board may be had near the Academy from $1 25 to $1 75 per week. Tuition in the various branches of English Literature and Science $3 per quarter, and in the languages $4.

Refer to Rev. Mr. Brazer, of *Salem.*
Rev. Mr. Sewall, of *Danvers.*
Rev. Mr. Bartlett, of *Marblehead.*
Rev. Mr. Loring, of *Andover.*
Rev. Mr. Robinson, of *Boxford.*
Boxford, March 27th, 1830. 3t

PRIVATE ACADEMY. Mr. WEBSTER informs his friends that his school is open for the reception of pupils. The situation is retired, elevated, salubrious; well adapted the ebre to mental and moral culture. His instruction is adapted to the present improved system of intellectual discipline, and consequently requires those books, which are used, by authority, in the metropolis. Pupils of both sexes are admitted, who may be taught, if deemed desirable, in separate apartments. Tuition in the common elementary studies at $4 per quarter; if to these be added the Latin and Greek classicks, preparatory to admission to the University, $6. Board with eligible accommodations in Mr. Webster's family at $1 75 cents per week.

Reference. Dea. S. Greele, A. M. Mr. B. D. Emerson, A. M. late principal of the Adams Gr. School, Boston. Sidney Bartlett, Esq.
Reading, North Parish, March 20, 1830.

PRIVATE SCHOOL. The Subscriber would inform his friends and the public, that he will open a Private School, on Tuesday the 6th of April, at the Village in Dorchester, near Milton Bridge, where instruction will be given in the common and higher English branches, and the French Language.
Tuition from $3 to $5 per quarter.
FRANCIS C. SUMNER.

References.
Rev. Edward Richmond, D. D. Dorchester.
" John Codman, D. D. "
Jesse Pierce, Esq. Stoughton.
3t. *Dorchester, March 10th*, 1830.

SCHOOL FOR YOUNG LADIES
MISS CASTERA respectfully informs the inhabitants of Northborough, and the vicinity, that she will open a School on the first Monday of April, for the instruction of Young Ladies in the various branches of an English education. Plain, and ornamental needle-work will be taught; also the French Language, and Painting. Tuition from $3 to $4 per quarter.
For further particulars inquire at Mr. Jacob Pierce's Northborough, where a few young ladies can be accommodated with board under Miss C.'s immediate charge.
References. Rev. Charles Lowell, D. D. Boston, and Rev. Joseph Allen, Northborough.
March 20. 3t.

SELECTED POETRY.

[From the New York Atlas.]

QUEEN ELIZABETH AND THE COUNTESS OF NOTTINGHAM.

By Mrs. Sigourney.

Death stood beneath a lordly dome,
As pitiless and dread,
As when within the peasant's home
He smites the unhonor'd head.
'Haste! call the Queen!'—a feeble tone
In fear and anguish cried.—
And she who sat on England's throne
Bent at the sufferer's side.

The dying Countess strove in vain
Her last request to speak,
Till tears of woe, and dews of pain
Blent on her ashen cheek.
At length, her quivering hand unclos'd,
And lo! a ring was there,
Of rare and radiant gems compos'd,
Such as a king might wear.

'*He* for whose hand this ring was meet,
I dare not speak his name,
Bade me to lay it at your feet,
And spare the scaffold's shame:
But I, and be my sin reveal'd
And my repentance keen,
I, in stern hate that pledge conceal'd,—
O! pardon, gracious Queen.'

What did that jewell'd toy restore
Within the royal heart?
Did maddening Love revive once more
In that convulsive start?
But who may scan her spirit's frame,
As that fond pledge she view'd,
While stern her idol Essex came
Up from his grave of blood!

Regret, confusion and remorse,
Her warring thoughts distrest,
And every heartstring's rebel force
Made conflict in her breast.
Fierce passions o'er her features spread,
And with a maniac grasp,
She shook the Countess in her bed
Even at the latest gasp.

With flashing eyes, and tottering knees,
She shriek'd in accents shrill,
'*God* may forgive you, if he please,
But no! *I* never will.'
Cold horror like a blighting frost
Upon the dying fell,
And with one groan, the wretched ghost,
Bade its pale clay farewell.

Yet scarce a few more suns serene
O'er the proud palace sped,
When lo!—high Tudor's haughty Queen
Was with the crownless dead.
Yes, the implacable did stand
Before that Judge of Heaven,
Who gave the great, the dread command,
'*Forgive!—and be forgiven.*'

MISCELLANEOUS SELECTIONS.

AMERICAN TEMPERANCE SOCIETY.

In the Register of March 13th we gave an abstract of the Report of the Committee of the Judiciary, on the petition for the incorporation of the 'American Society for the Promotion of Temperance.' The exclusive character of the Constitution of the Society, having occasioned an opposition to the bill, Mr. Clark of Watertown proposed the following amendment: 'That every person from whom the society has received or shall hereafter receive the sum of thirty dollars, or an annual subscription of five dollars, shall be an active member of said society and shall have a right to vote therein.'

The amendment was ably advocated by Mr. Mann, of Dedham, and others. The following is the report of Mr. Mann's speech, as it appeared in the Courier of the 25th ult.

Mr. Speaker,—Having had the honor to be a member of the Judiciary Committee whose motives and conduct have been so fiercely assailed by the gentleman from Salem, (Mr. Huntington,) I claim, what is the common privilege of the arraigned, an opportunity for defence. Grave and unfounded charges have been lightly made; as it regards myself, I know they have no foundation in truth; I believe they have none even in appearance. I shall not, however, imitate the tone and manner of that gentleman, but, though I feel called upon as a member of that committee to vindicate myself from false accusations, I rise to that vindication more in the spirit of sorrow than of anger.

In the first place, because we cannot yield our approbation to the means, we are accused of unfriendliness to the professed object of the society. This is not proved by any fact or reasoning, and I pronounce it incapable of proof. Though I may be unable to equal other gentlemen in the eloquence of their denunciations against the crime of intemperance, I will not yield to them in the intensity of my desire for its utter extirpation from among us. There is not an individual in the community to whom it is not in some way a curse. No national calamity, with which the people of this land have ever been visited, since its original settlement, can vie with this one crime in the extent of its ravages and the number of its victims. Wherever it falls it is impoverishment, dishonor and ruin. The imagination cannot exaggerate its terrific attributes; and so multitudinous are they that we could not even add to their number. Its name is Legion. Should it now, for the first time be revealed to us, that some hitherto unheard-of calamity, at all comparable to this in its capabilities of evil, were suddenly descending upon any of our borders, I hesitate not to say that the entire population would flee before it upon the wings of fear. Nor is it the gross and sensual alone, that practise this self-destruction. Among men, who are educated in the decencies of life, those whose companionable qualities are fitted to adorn and cheer the social circle are not unfrequently the first-fruits of the sacrifice.—How often are we called upon to deplore the extinguishment of all that is generous and noble in those, whose spirits nature seems to have 'cast in a finer mould and tempered at a purer flame.' It is to rescue such men from ignominy and crime, and restore them to usefulness and virtue, that I would invoke the co-operation of all hands, and the unanimity of all minds, however conflicting may be their views upon other subjects. So religious is this work of reform, so fraught with blessings to mankind, that I cannot but concur in the sentiment, expressed by the Rev. gentleman from Shelburne (Mr. Packard) that it is sanctified by the approbation of angels. For if there be any spectacle among men, that can attract the regards of the Spirits of Light, it is that of a mortal wrestling with the debasing propensities of his nature, struggling to subdue the appetites and passions that drag him down to earth and rising with regenerate energy from his guilty fall.

But how is this reform to be effected? On all sides it is responded, by the force of public opinion. This is a lever, which can tear up by the roots any custom or practice, however deeply it may be radicated. By it, the miracles of faith can be wrought, for it can remove and cast into the sea the mountains of prejudice and error. But what constitutes public opinion? Is it the opinion of any sect or party? We might as well contend that the opinion of ten or twenty men in this House constitutes the general opinion of this House. Public opinion is the aggregate of the opinions—not taken by tale but by weight—of a great majority of respectable and influential men. This influence of reputable men to whatever party they may belong, or whatever creed they may have subscribed should be combined, concentrated, energized, and brought to bear upon the Destroyer, with simultaneous action and singleness of purpose. Hence it is, that I most deeply deplore the exclusive course which this Society has adopted, has declared it to be its intention to pursue, and which this amendment is designed in some measure to correct. The officers of the Society and the petitioners themselves, before the committee, and the advocates for the petitioners upon this floor avow, not only their practice for the past, but their intention for the future to be to confine the privilege of active membership, or the right to vote, to those only whose views on certain abstract theological questions harmonize with their own. An examination of the list of members elected, shows how faithful has been their adherence to this unworthy principle. If this were just, it is impolitic. It will deter many from becoming auxiliaries in a cause where the aid of all is desired. In many cases it will utterly defeat, and in all cases it must seriously impair the success of their efforts. They propose to reform the conduct of men, not by physical coercion or restraint, but by moral agency; by destroying the propensity to this vice in its own home, the heart; or by placing there an antagonist principle, which can encounter and subdue it. By acting as sectarians, they, in the first place weaken the power to be applied and then destroy the efficiency of its application. Within the breast of every man who feels the insidious approaches of this vice, there is a constant warfare. The good and the bad principles of his nature are perpetually struggling for the mastery. Temptation meets him anew at every corner and on all occasions—in society because there is opportunity, and in solitude because there is secresy. It palliates, it urges with a force as unceasing as the power of gravitation. On the other hand, there are his generous impulses, his early principles, the inestimable worth of character, the ties of consanguinity, the sacred pleadings of nature. By these contending powers the conflict is waged, and as one or the other shall prevail, the thought, the purpose, will become action, and will go forth to exercise its destroying or its redeeming influence upon mankind. To the power of resistance let another element be added—the force of united, comprehensive public opinion—and success is made almost certain. But if for this public opinion you substitute the opinion of a particular sect, whose ultimate objects are suspected to be sinister and whose doctrines are by themselves conceded not to be very attractive to man in his natural state, all energy is gone. The strong arm is at once palsied. You station jealousy, suspicion, and distrust, at the door of the heart at the very moment when you wish to gain admittance and favor. But let all sects, all parties, all distinctions, unite in raising the warning voice, and the monition is heeded, and he who tottered on the brink of the precipice is rescued from destruction.

But, Sir, why at this day aggravate and inflame the spirit of sectarian zeal? Why extend and perpetuate its reign? Here a new field of practical morality is opened to all Christians and all Philanthropists. A reform is commenced, the honor of which belongs to modern times. It is a glory to our age and to our State. Before the year 1813, when the Massachusetts Society for the suppression of Intemperance was formed, I know of no similar Association in the world. It was a noble enterprise; it has already yielded an abundant harvest of success. Why, then, spread the blight of sectarianism over this new field? Why impair strength by dividing it? Why excite acrimonious and hostile feelings by refusing sincere offers of co-operation from whatever quarter they may come, and thus bring scandal and reproach upon a cause whose success depends upon the favorable regards of the public?

But says the gentleman from Newton (Mr. Jackson) if all from whom the Society receive the sum of $30, may come in and vote, admissions may be fraudulently obtained and the Society outvoted. I will not comment upon the extravagance of this supposition.—Let that pass. But in the first place, the Society is not compelled to receive, but will take or refuse at its option. But again, should their eagerness for money too far prevail over their prudence in admitting members on the payment of $30; they still have an abundant power of self-preservation, for so long as they can find in the community men of their own exact complexion and stature, they may admit such without condition and thus a preponderance of power can be preserved in the hands of the faithful. By their present constitution, also, they admit as honarary members all who will pay the sum of $30, and why is not one who is worthy the rank and distinction of *honorary* membership worthy also of the privileges of an *active* member?

But, say the gentlemen from Salem, and from Newton, if this amendment be adopted, they are authorized by the petitioners to give notice that the Act of Incorporation will not be accepted by the Society. On what ground of policy or of liberality—not of Christian but even of heathen liberality, I ask, can this course be defended? And who are the men and the classes of men, so unfit for their Association? I will read, sir, from the last Annual Report of this Society, published but a few days since, what they themselves say of the manner in which they have been every where received, of the assistance which has been every where tendered them by those whose names, it seems, are unworthy to be put upon their roll. Their agents, they say, '*have uniformly found access to the pulpits of the clergy of different denominations; have met with large and attentive assemblies; have had the countenance of influential and respectable men and of the friends of good order generally.*'

Again, '*Distinction of party, name, geographical section, interest, and religious denominations, seem laid aside by great numbers in acting on the subject of temperance; shewing that patriots, moral men and Christians must and will feel alike on the mighty evils, which have existence and prevalence among us and on the means for their arrest and removal.*'

And is it these men, who have forgotten 'distinction of party, name, geographical section, interest and religious denomination' in the honest zeal with which they aided the cause, and who have with alacrity contributed their exertions, who are thus to be detruded and thrust out from among them? Nay, they proclaim here, that if by any possibility such men can ever, through all time, be received into the Society, they will repudiate the Act of Incorporation. The gentleman from Salem, (Mr. H.) charged the opponents of this bill in its present shape, with 'intolerance,' with 'violating the fundamental principles of the constitution'! To whom that charge most justly belongs, in the language of judicial proceedings, I put myself on the country.

The gentleman from Newton (Mr. Jackson) has retorted the charge of exclusiveness, and he refers us to the Judges of the Supreme Judicial Court and the Court of Common Pleas, as authorizing the inference, that sectarian feelings were consulted in their appointment. I deem it a wide departure from decorum and propriety thus unnecessarily to make private opinions a topic of public remark in the halls of legislation. But as the gentleman has introduced the subject, I ought not to be debarred from a word of reply. And how is the fact? Three of the Judges of the Supreme Court whose opinions are supposed to be *liberal*, were appointed by an Orthodox Executive, and the one who is claimed to be *Orthodox* received his appointment from an Executive, well known to entertain opposite opinions. Does it consist with that gentleman's views of right to make such insinuations, and adduce such facts to sustain them? Similar facts in relation to the other Court are notorious; but I will pursue this subject no farther.

The disapprobation of members to the bill under consideration, in its present shape, has been compared by one gentleman to the refusal of this branch of the Legislature, three years since, to incorporate the trustees of certain ministerial funds in the town of Blandford. If the advocates of this bill will admit the analogy, its opponents need not fear the inference. That refusal, it is believed, can be sustained on the clearest grounds of political jurisprudence. The facts, as I recollect them, were these: Certain individuals asked incorporation, with power to hold a large amount of funds, the income from which was to be forever appropriated to the support of a Trinitarian, Calvinistic minister. A charter of incorporation is an irrevocable grant, and a corporation aggregate, as it is termed in law, never dies. To have granted that charter, then, would have been a perpetual disposition of those funds for the support of a particular religious creed. And whence does the present generation, I ask, derive its authority to make an inalienable disposition of property, which though now ours, must soon belong to posterity by a title as valid as any we can exhibit? It is the doctrine both of natural and revealed religion, that the earth and the fulness thereof were created and predestined for the enjoyment of the whole human race. Which of the generations, that have existed since the beginning of time, or that are to exist till time is no more, can stand forth and say, that in them, alone, the entire property of this beautiful creation is vested? The inhabitants, who at any time people it, have a present right to all its productions, but they have neither right nor power over its inherent capacities of production. During the existence of the past age, they were designed to bless that age, in our times they are ours, and at any future period, they will belong to the inhabitants of that period. Each generation holds a life-interest, but the reversion is in posterity. This is, indeed, slightly modified by the positive institutions of society, but the great principle is recognized in the natural, and in all municipal codes. Any attempt therefore, irrevocably and forever to control that property, which though now ours, is hereafter to be the property of our descendants, is as substantial an act of usurpation, as the tyrant's forcible dominion over the property of his contemporaries. The natural rights of successive generations are equal; the only difference is that the enjoyment by one is necessarily posterior to that of another. The legal maxim, 'so use your own rights as not to violate the rights of others,' applies to our relations to posterity as well as to those we sustain to our contemporaries; and within the equitable construction of the gospel doctrine, my descendant as well as the man of my own age may be my 'neighbor.' Shall we, in our rapid flight across the surface of the earth to another and I hope a better country, attempt to control its permanent properties for an endless period? Shall we give such a destination to its future interests, as that they may operate as a perpetual bias to the judgment and a perpetual snare to the consciences of our successors?

The principles of the common law deny this authority, so arrogantly assumed over the future. By these principles, a man can exercise no control over his estate, more than about twentyone years after the expiration of a particular life in being at the time of his own decease. And this extension of his power beyond the duration of his life is a matter of political institution for the encouragement of industry and frugality. It is merely an authority over the emblements, enjoyed by a tenant at will after notice to quit. Who does not commend the policy of the statutes of mortmain, which withheld property from ecclesiastical corporations, in whose hands it was lost to the world, and from which it could be reclaimed only by such an act of paramount and ultimate authority as must loosen all the bands of society. I maintain, then, sir, that on the broad principles of ethics and religion, no generation has such an authority over its wealth as in the Blandford case, was claimed by the petitioners.

But further, sir, the object of the Blandford petitioners was entirely sectarian, and therefore ought not to have received any legislative sanction. I deem the man worthy of all honor, who will so appropriate his wealth as to add to the general treasures of knowledge. But when the object of the donation is to withhold the understanding from full and fair inquiry, or to bind down the faith to a particular religious creed, after it has been condemned by the reason, though the gift should surpass in value the mines of Potosi, I hold it to be basely given. I may be asked, then, if I would make no appropriation to sustain the sacred cause of religion. I answer, yes. Let the affluent bestow their wealth, and the poor their labor; but nothing for the cause of sectarianism. I would diffuse the means of education and scatter the facilities of knowledge throughout the land. I would labor to illumine the intellects and to purify the hearts of the rising generation; and instead of the narrow bounty of an *opinion*, I would endow them with the means of forming an opinion for themselves. An enlightened, unshackled and unencumbered mind, gravitates towards truth, as heavy bodies towards the centre of the earth. On this subject, I would try an experiment which has never yet been tried; and learn the results to which intelligence and purity would come, when a powerful mind and an honest heart could aid each other in the noble search after truth. Then do I believe, that our common nature would stand redeemed from the depravity and the imbecility, under the influence of which it has hitherto rushed madly into crime or been blindly deluded into folly.

It is only as the object of the petitioners, for the bill now under consideration is exclusive and sectarian, that I feel bound to disapprove it. From confessions made on this floor and elsewhere, they seem desirous to build up the partition wall between different denominations and make it higher and thicker—so thick, that it cannot be broken through, so high that it cannot be overleaped—a wall, which, would to God, it were demolished, so that there should not one stone be left upon another. Hence it is, sir, that I earnestly hope the amendment of the gentleman from Watertown will prevail, that the doors of the Society may be so widely thrown open as to admit all men of whatever party or denomination, who are 'followers of God and friends of human kind.'

Sleep. Sleep has often been mentioned as the image of death:—'So like it,' says Sir Thomas Brown, 'that I dare not trust it without my prayers.' Their resemblance is indeed striking and apparent; they both, when they seize the body, leave the soul at liberty,—and wise is he that remembers of both, that they can be made safe and happy only by virtue.

COMMONWEALTH OF MASSACHUSETTS.
In General Court, at the January Session thereof, A. D. 1830.

Resolved, By both Houses, the same being agreed to, by a majority of the Senators, and by two thirds of the members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth, by adopting the subjoined article of amendment, and that the same, as thus agreed to, be entered on the Journals of the two Houses, with the *Yeas* and *Nays* taken thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen in the manner provided by the Constitution, it may be submitted to the people for their ratification, in order that it may become a part of the Constitution of this Commonwealth.

ARTICLE OF AMENDMENT.

The political year shall begin on the first Wednesday of January, instead of the last Wednesday in May; and the General Court shall assemble every year on the said first Wednesday of January, and shall proceed at that session to make all the elections, and do all the others acts, which are by the Constitution, required to be made, and done, at the session which has heretofore commenced on the last Wednesday of May. And the General Court shall be dissolved on the day next preceding the first Wednesday of January, without any proclamation or other act of the Governor. But nothing herein contained, shall prevent the General Court from assembling at such other times, as they shall judge necessary, or when called together by the Governor. The Governor, Lieutenant Governor and Counsellors shall also held their respective offices for one year next following the first Wednesday of January, and until others are chosen and qualified in their stead.

The meeting for the choice of Governor, Lieutenant Governor, Senators and Representatives shall be held on the second Monday of November, in every year; but meetings may be adjourned, if necessary, for the choice of Representatives, to the next day; and again to the next succeeding day, but no farther; but in case a second meeting shall be necessary for the choice of Representatives, such meetings shall be held on the fourth Monday of the same month of November. All the other provisions of the Constitution, respecting the elections and proceedings of the members of the General Court, or of any other officers or persons whatever, that have reference to the last Wednesday of May, as the commencement of the political year, shall be so far altered, as to have like reference to the first Wednesday of January. This article shall go into operation on the first day of October next following the day when the same shall be duly ratified and adopted as an amendment of the Constitution; and theGovernor, Lieutenant Governor, Counsellors, Senators, Representatives, and all other State officers, who are annually chosen, and who shall be chosen for the current year, when the same shall go into operation, shall hold their respective offices, until the first Wednesday of January, then next following, and until others are chosen and qualified in their stead, and no longer. And the first election of the Governor, Lieutenant Governor, Senators and Representatives, to be had in virtue of this article, shall be had conformably thereunto, in the month of November following the day on which the same shall be in force and go into operation pursuant to the foregoing provision.

All the provisions of the existing Constitution, inconsistent with the provisions herein contained, are hereby wholly annulled.

In the House of Representatives, Feb. 2, 1830.

The foregoing Resolution and amendment having been passed in this House, by a constitutional majority, two thirds of the members present and voting thereon, having voted in the affirmative, the same are accordingly sent to the Senate.

W. B. CALHOUN, *Speaker.*

In Senate, February 17, 1830.

The Resolution and amendment aforesaid, having been agreed to, by a majority of the Senators present and voting thereon, the same are accordingly referred to the General Court next to be chosen, and ordered to be published.

SAMUEL LATHROP, *President.*

COMMONWEALTH OF MASSACHUSETTS.
In General Court, at the January Session thereof A. D. 1830.

Resolved, By both Houses, the same being agreed to by a majority of the Senators, and two thirds of the members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth by adopting the subjoined article of Amendment; and that the same as thus agreed to, be entered on the Journals of the two Houses, with the *Yeas* and *Nays* thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen, in the manner provided by the Constitution, it may be submitted to the people for their ratification, in order that it may become a part of the Constitution of this Commonwealth.

ARTICLE OF AMENDMENT.

The Members of the House of Representatives shall be elected in the following manner.

'Each City, Town or District containing twelve hundred Inhabitants, may elect one Representative, and two thousand four hundred inhabitants shall be the mean increasing number which shall entitle any city, town or district to an additional Representative; and the number of inhabitants in each city, town or district shall always be ascertained or determined by the next preceding Census, taken under the authority of the United States, if no provision for that purpose be made by the Legislature of this Commonwealth.

In every case where any Town is now united to any other Town or to a District, for the purpose of electing a Representative, such towns or districts so united, are and shall be considered respectively one town, in all things respecting the election of Representatives, as provided for in this article.

Every Town or District containing less than twelves hundred inhabitants shall be entitled to elect one Representative each, every other year, and for this purpose the Legislature shall divide all such Towns and Districts, within each County in this Commonwealth, into two classes, as nearly equal as may be, and determine the time and manner that each class may elect their representative, as herein provided. And any contiguous Town and District, or any two contiguous towns, neither of which would by the provisions of this article be entitled to send one representative every year, may unite and send a representative every year, if they prefer so to do, in such manner as the Legislature shall provide.

And to prevent the House of Representatives from becoming too numerous, the number of Inhabitants, which shall entitle a City, Town or District to elect one Representative, and the mean increasing number which shall entitle it to elect more than one, shall be proportionally increased, if found necessary, in the year of our Lord one thousand eight hundred and forty-two, and every tenth year afterwards, so that the House of Representatives shall never consist of more than three hundred and fifty members, who shall be paid for their travel and attendance out of the public Treasury.

Not less than seventyfive members of the House of Representatives, shall constitute a quorum for doing business. And all the provisions of the existing Constitution, inconsistent with the provisions herein contained, are hereby wholly annulled.

In House of Representatives, March 5, 1830.

The foregoing Resolution and article of Amendment having passed in this House by a constitutional majority, two thirds of the Members present and voting thereon having voted in the affirmative, the same are accordingly sent to the Senate.

W. B. CALHOUN, *Speaker.*

In Senate, March 9, 1830.

The Resolution and Amendment aforesaid are agreed to, by a majority of Senators present and voting thereon.

SAMUEL LATHROP, *President.*

Commonwealth of Massachusetts.

In House of Representatives, March 10, 1830.

Ordered, That the Clerk of the Senate cause the proposed Amendments of the Constitution to be forthwith published, three weeks successively, in all the newspapers printed in this Commonwealth. Sent up for concurrence.

P. W. WARREN, *Clerk.*

In Senate, March 10, 1830. Read and concurred.

PAUL WILLARD, *Clerk.*

Commonwealth of Massachusetts.

Senate Chamber, Boston, March 13th, 1830.

The foregoing is a true copy of Record.

Attest, PAUL WILLARD, *Clerk.*

*** Publishers of the several newspapers printed in the Commonwealth, are hereby requested to comply with the aforesaid Order of the General Court. 3t. March 27.